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should be endowed with rights: the state is mentioned and so are national guilds. And one gathers that if economic moralism were established all sorts of wonderful things would occur. The social system is to be assisted by an increased mechanism, as it seems; for lecturers are to be heard 'by electricity in country parts,—a doubtful blessing. But whether or not what Mr. Smith prophesies would follow the destruction of capitalism, so far as this book goes we should still be in the dark as to the ethical principles implied in the arrangement of society.

C. DELISLE BURNS.

London, England.

WELFARE WORK: Employers' Experiments for Improving Working Conditions in Factories. By E. Dorothea Proud. With a Foreword by the Rt. Hon. David Lloyd-George, P.C., M.P. London: G. Bell & Sons, Ltd., 1916. Pp. xx, 363. Price, 7s. 6d. net.

The authoress must be congratulated not only on a thorough and painstaking piece of work, but also on the appearance of her book at the psychological moment. Important as was the subject three years ago when Miss Proud began her investigations into experiments of this kind in Great Britain, it was not generally looked upon as of national concern. No one could have foreseen that the British government would shortly become the greatest employer in the kingdom, and that the question of welfare work would therefore become the immediate concern of every patriotic citizen. The immense importance of munition work in England (which at the moment fills the public eye and absorbs the energies of many hundreds of voluntary workers besides the actual factory workers) together with Mr. Lloyd-George's preface, will secure for the book a wide circulation among those previously ignorant of, or uninterested in, industrial conditions. The necessity for work of the kind usually called "welfare" became more apparent to the lay mind when thousands of women and young persons flocked into arduous labour from patriotic as well as economic motives, with a disregard of long hours, rates of pay, and unfavourable conditions generally which would have been impossible in peacetime.

But *Welfare Work* is far more than the book of the moment. Miss Proud was sent to England by the people of South Australia

as Spence Scholar in Sociology, and this book records the result of her investigations into the subject she chose. She has served in the welfare department at the Ministry of Munitions since its foundation, and Mr. Lloyd-George insists strongly on both the importance of the movement and on the value of her work. Her book, he says, bids fair to become the standard work on the subject. The matter is well and methodically arranged, with copious foot notes containing extracts from both American and English authorities, and has an excellent index. There is, however, no bibliography. This would have been a valuable addition.

Miss Proud deals with no fancy pictures of ideal conditions. Nothing is described which is not attempted in at least one factory. Welfare work is defined as "Voluntary efforts on the part of employers to improve, within the existing industrial system, the conditions of employment within their own factories." She analyses the position and attitude of the employers and the ideals of the workers, and sees that a large part of the social problem is now being attacked through industry. There are chapters dealing with the many developments of the work, on wages, housing, hours, mental development, together with every "aid to welfare" that could add to the mental and physical wellbeing of industrial workers, such as baths, food, recreation, etc. Much of it implies rather the removal of unfavourable conditions than the gift of specially favourable conditions, and is a serious reflection upon existing standards. The rise in human values has indeed been very slow. There is nothing new about welfare work; it dates from the days of Robert Owen. As factory legislation was asked for by the masters themselves, so individual employers still perform the function of pioneers of progress; and the successful experiment of one is copied by others.

Miss Proud understands that welfare work does not solve all problems; it can be but an amelioration of conditions. There is the national as opposed to the individual point of view, and can it be to the national interest that from rag-picking to prostitution, individuals still earn a livelihood in ways prejudicial to the life of the nation?

Perhaps the real importance of welfare work lies in the fact that it "emphasizes the common human interests of all . . . permits and encourages the workers' attempts at self-help . . .

emphasizes personality, but merges individual interests in the common interest of all. Public spirit in its simplest form is developed."

Together with Mr. Lloyd-George we warmly commend this book to employers, factory superintendents, and to all members of the general public interested in the future and well being of their respective countries.

G. K. S.

ELEMENTS OF FOLK PSYCHOLOGY. Outlines of a Psychological History of the Development of Mankind. By Wilhelm Wundt. Authorized translation by E. L. Schaub, Ph.D., Professor of Philosophy in Northwestern University. London: George Allen & Unwin, Ltd.; New York: The Macmillan Company, 1916. Pp. xxiv, 532. Price, 15s. net.

This book of Wundt's will probably remain as a classic of its kind. One thinks of Wundt as one of a half-dozen or so of the founders of modern psychology; and this is as much the case in *Völkerpsychologie* as in individual psychology. But a book which can be thought of dispassionately as a classic almost upon its appearance—the German edition is of 1912—is already, in a sense, out of date. And Wundt's book really marks the end, rather than the beginning, of an epoch; his Folk Psychology is too near to philosophy, to the philosophy of history, to be valued apart from Wundt. Undoubtedly he has made great and permanent contributions to the science of language, to the study of myths, and to the study of the primitive mind. But the present volume, in which there is far less detailed examination, but a more synoptic view than in the three-volume work—this book defines the limits of the Folk Psychology much more clearly than did its predecessor.

It is Wundt's philosophy of history. When he objects to Hegel's "logical schematism" imposed upon history, we feel that in some measure he has been compelled to impose a schematism of his own. He defines his purpose as to understand in regard to mankind "not merely the genesis of the particular organs (of society) but primarily their co-operation and the correlation of their functions"; and also "in addition to the problem of the relations of the separate functions to one another . . . we must . . . face also the broader question as